

SATURDAY, AUGUST 14, 1869.

Subject: Discouragements and Comforts in Christian Life.

PLYMOUTH PULPIT:

A Weekly Publication

OF

SERMONS

PREACHED BY

HENRY WARD BEECHER.



NEW-YORK:

J. B. FORD & CO., No. 39 PARK ROW.

1869

Brooklyn, January, 1869.

Messrs. J. B. Ford & Co.:

Gentlemen: Mr. T. J. Ellinwood has been the reporter of my sermons for some ten years; and he is the only authorized reporter of them. The sermons which you are printing, week by week, from his hand, are published by you alone, and are the only ones which go before the public with my consent.

HENRY WARD BEECHER.

PLYMOUTH PULPIT.

THIS publication began with the sermon of Sunday, September 20th, 1868, the first of the Church services for the year. Each *Volume* will contain twenty-six numbers, being one sermon each week for six months. The first series is now issued in one large and handsome 8vo vol., extra cloth, Embellished with a new STEEL PORTRAIT of Mr. BEECHER—the best likeness of him ever published, and a superb piece of engraving. Price, \$2.50. *Sent post-paid, by mail, on receipt of price.*

CONTENTS OF VOLUME I.

I. The Duty of Using One's Life for Others. II. The God of Comfort. III. The Nobility of Confession. IV. Self-Control Possible to All. V. Pilate, and his Modern Imitators. VI. The Strong to Bear with the Weak. VII. Growth in the Knowledge of God. VIII. Contentment in all Things. IX. Abhorrence of Evil. X. Privileges of the Christian. XI. The Love of Money. XII. Divine Influence on the Human Soul. XIII. Moral Affinity, the True Ground of Unity. XIV. The Value of Deep Feelings. XV. Works Meet for Repentance. XVI. Malign Spiritual Influences. XVII. The Old and the New. XVIII. The Hidden Christ. XIX. Well-Wishing not Well-Doing. XX. Sphere of the Christian Minister. XXI. Suffering, the Measure of Worth. XXII. The Victory of Hope in Sorrow. XXIII. The Crime of Degradation Men. XXIV. Self-Conceit in Morals. XXV. Morality, the Basis of Piety. XXVI. The Trinity. XXVII. The Family, as an American Institution

NOTICE.

PLYMOUTH PULPIT is the *only regular publication* of Mr. BEECHER's *current sermons*—the one indorsed by his approval as correct, and sanctioned by his authority; it is well printed on good paper, in book form—being *suitable for binding and preservation*, (the advertisements at the back being easily removed;) and it is *cheap*—within the reach of all. The publishers have responded to the constant demand for a continued insertion of the Prayers, as one of the most profitable features of Mr. Beecher's ministrations, and the Scriptural lesson and hymns sung are also indicated, making a complete record of one service of Plymouth Church for each Sunday.

TERMS.—Single numbers, ten cents. Yearly subscription price, \$3.00, giving two volumes of about 400 pages each. Half-yearly subscription price, \$1.75. Subscriptions may begin with any number.

CLUB RATES, five copies for \$12.00.

POSTAGE of PLYMOUTH PULPIT to subscribers in the United States is twenty cents per year, payable quarterly, in advance, at the Post-Office to which the pamphlet is sent; and on single copies to England it is *four cents*.

THE SUBJECTS OF VOLUME II, THUS FAR PUBLISHED, ARE:

- | | |
|---|---|
| I. THE WAY OF COMING TO CHRIST. | XI. THE PROBLEM OF JOY AND SUFFERING IN LIFE. |
| II. CONDUCT, THE INDEX OF FEELING. | XII. THE APOSTOLIC THEORY OF PREACHING. |
| III. THE SYMPATHY OF CHRIST. | XIII. THE RIGHT AND THE WRONG WAY OF GIVING |
| IV. RETRIBUTION AND REFORMATION. | XIV. THE PERFECT MANHOOD. [PLEASURE. |
| V. COUNTING THE COST. | XV. DISSIMULATING LOVE. |
| VI. SCOPE AND FUNCTION OF A CHRISTIAN LIFE. | XVI. THE DOOR. |
| VII. HUMAN IDEAS OF GOD. | XVII. MORAL THEORY OF CIVIL LIBERTY. |
| VIII. THE GRACIOUSNESS OF CHRIST. | XVIII. PEACEABLENESS. |
| IX. EVILS OF ANXIOUS FORETHOUGHT. | XIX. SOUL-DRIFTING. |
| X. THE BEAUTY OF MORAL QUALITIES. | XX. THE HIDDEN LIFE. |

ANY BACK NUMBERS CAN BE FURNISHED.

ENTERED, according to Act of Congress, in the year 1869, by J. B. Ford & Co., in the Clerk's Office of the District Court of the United States for the Southern District of New-York.

TO SUBSCRIBERS.

In accordance with the usual custom in such cases, **PLYMOUTH PULPIT** will be sent to subscribers until its Publishers are served with a notice of discontinuance, accompanied by payment of all back dues. Two weeks before the number closing the original subscription, a bill for the ensuing year will be sent. Those who do not wish to continue will oblige the Publishers by sending immediate notice to that effect; and those who desire to receive the publication for another year will please remit the amount promptly, on receipt of the bill.

*All subscribers for the ensuing year will receive a new **STEEL PORTRAIT OF MR. BEECHER**—universally esteemed the best likeness of him ever published, and a superb piece of engraving.*

The new volume will commence September 25th.

SAVE YOUR BACK NUMBERS!

The published numbers of **PLYMOUTH PULPIT** make a very handsome volume when bound, and should be preserved for that purpose. The Publishers furnish, for 40 cents, a fine English Cloth Cover, which any binder can use: or will themselves bind up back numbers at a cost of 75 cents.

The Covers manufactured for **PLYMOUTH PULPIT**, and any Back Numbers, can be obtained of Newsdealers, or will be mailed free of postage on receipt of retail price, by the Publishers.

CASH PREMIUMS!

We are induced to offer the following CASH PREMIUMS to those who will engage in obtaining subscribers for PLYMOUTH PULPIT.

For every 5 Subscriptions at \$3 each, \$3 cash.

"	12	"	"	"	9	"
"	25	"	"	"	20	"
"	50	"	"	"	50	"

Let the money be forwarded to us with lists of names, the amount of premium being deducted from the same. Canvassers find lists very easily made up for PLYMOUTH PULPIT, and several are at the present time receiving large returns from such labors.

CLUBS IN VILLAGES AND TOWNS

May be procured by any enterprising man or woman. Send for Specimen Copy, Free. Take it and go among your friends and neighbors. In a half day you will often accomplish the task, and **5, 10, or 15 Dollars** will be earned, together with the satisfaction of knowing that you have benefited those around you.

Specimen copies for this purpose will be mailed to applicants.

J. B. FORD & CO.,

39 Park Row, New-York.

DISCOURAGEMENTS AND COMFORTS

IN

CHRISTIAN LIFE.

SUNDAY MORNING, JULY 4, 1869.

“CAST not away, therefore, your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry.”—HEB. x. 35-37.

THIS is the language of one who saw the early disciples so environed with persecution, with social difficulties of every kind, in consequence of their Christian privation, that they were carried to the utmost strait, and were liable to give way, and to throw up their discipleship, and go back to their friends and their civil estate, and live as other men did. It was a state of discouragement; and in this particular case it arose from external causes, acting upon the early Christians.

The apostle exhorts them not to cast away their confidence. It is as if he had said, in respect to a bond which one had purchased, and which seemed to have depreciated in the market, It is worth all its face, and a great deal more, if you will be patient. “Cast not away, therefore, your confidence, which hath great recompense of reward.”

He then says that persons must expect, in the attainment of any great thing, to give enough time for the result to ripen. “Ye have need of patience, that, after ye have done the will of God, ye might receive the promise.” You must not live in the present, and by the senses; you must not live from hand to mouth, in spiritual things; but, even after you have done your whole duty, you must still wait, and give time, as it were, for God to work out your reward.

And then, as against the feeling that there is no God, or that he

will not succor, the apostle adds, "For yet a little while, and he that shall come will come, and will not tarry." It is only a seeming delay that God practices. To him it is no delay. It is only delay to us because we reason on a schedule different from that on which the infinite God reasons. With him a thousand years are but as a day.

Discouragements are incident to all such Christian lives as are based upon Christian truth. The source of discouragement differs in differing ages; and yet, alike in all ages there is this substantial struggle to be maintained against hopelessness. If in one age external persecution rages, men are largely delivered from discouragement from internal sources. If the times change, and there is peace without, then discouragements arise from the operation of causes within. But, one way or the other, every man, going through the Christian life, will have times of despondency. They will have the least of it whose ideal of religion is the lowest; they will have the most of it, usually, whose ideal is the highest; but all will have some, if the root of the matter be in them.

The yearning and the discouragement in many cases will depend upon temperament, and upon mental peculiarities. Sometimes it will depend upon health; at other times upon the hopefulness of a man's nature; and at other times upon his cautiousness and unhopefulness. Some never will be discouraged. Some are sad and disappointed in every thing beforehand, and always.

Between these two extremes lies the great army of campaigning Christians, who at certain times and seasons are full of discouragement, and not of inspiring hope. To these I shall address myself this morning.

1. There are many discouragements which follow false conceptions of life, and which result from the practical rectification of those conceptions. There are those who enter upon a Christian life expecting to be borne, as it were, by the divine afflatus, straight through their course. They think themselves to be ships. Their business is to set the sails. God is to give the winds. And they are to be wafted right across the ocean. When they find, on the other hand, that they are to work out their own salvation, and that they are to do it with fear and trembling, and that God only works in them to will and to do, and that the effect of the divine influence upon them is to make the necessity of work in them still more emphatic, they are disappointed; because it was not to that feast that they proposed to come.

There are those who have supposed a religious life to be a tide of joyful emotion. They expected to have conflicts, to be sure; but then, they were to be conflicts out of a joyful experience all the time.

They thought religion was some Cleopatra's barge of ivory and gold, with purple sails, and with music and joyfulness within; and though there would be savage barbarians along either shore, that would shoot arrows at them, they meant to fire out of the barge a great deal better than was sent at them; and when they find that instead of being a Cleopatra's barge, it is a galley, as it were, and that they are galley-slaves, they are despondent. It is the despondency of disappointed expectation.

The dispersion of these illusions destroys all that they stood on; and yet, at that, it is far better. There is many a man who is much nearer the kingdom of God at the point of discouragement than he was at the point of hope. The point of hope was the point of misconception; and, when the illusion is dispersed, though it be hard to bear, and they are utterly discouraged for the moment, this discouragement is more wholesome than was their hopefulness, because it is nearer to the truth, and nearer to that life in which divine influences are accustomed to act upon the human soul.

2. There are those who begin a religious life upon the nourishment abundantly supplied to them in the peculiar circumstances in which they are born, but who have only a slender capacity for supplying themselves with nourishment. They lack that motive force which makes religion, and that inspiration which gives them vital courage. When men are born into the kingdom, and are drawn into the church of Christ, they are surrounded by anxious friends. They come in, it may be, in times of general religious interest, in which meetings are set for the very purpose of winning them, as furnaces are set to smelt the stubborn ore. They are visited from day to day; they are anxiously instructed; they find themselves the subjects of prayers, and hymns, and exhortations, and social excitements. Whatever they need, a thousand times more than they have been accustomed to receive, is fed to them. But by and by these things die away from them. Being harvested and safely housed, they are now expected to earn their living like children that at first were fed from the mother's bosom, but that now are so far grown that the parents say to them, "You must earn your living," and that, though they were very happy so long as they were fed, are not so happy when they begin to earn their own food.

There is no one thing in which there are greater differences between men than in the power of furnishing spiritual food to one's self. Some men can read the word of God and derive from it instant knowledge. Other men read it, and it is a blank book to them. Some men can find communion with God in prayer. Other men find it difficult to pray at all. The power of raising up by thought, or will, or emotion, moral food for the soul, is very different in different

persons. Those who are slenderly endowed in this respect, find, as soon as they begin to live a Christian life for themselves, that it is very dull. All the joys that they had seem to have gone; the reality that they saw has disappeared; their earnestness flags; they begin to think that they have made a mistake; they suspect that they are not among those who are born again, or that religion itself is but an illusion. And discouragement supervenes upon their former high state of joy.

It is for such persons that the external routine of church duties is peculiarly useful. If they could be held to some set, stated exercises allied to religion, they would find themselves, both by the regularity of these exercises and by their routine nature, to be greatly sustained and helped. For they are persons that are living upon a low plane.

It is here that the argument for ritualism comes nearest to being solid. It is true, if persons who have a slender intellectual, originating power, and who are not fruitful in their moral nature, can have their senses fed, can find something to see and to touch, and can have with every hour a regulation prayer, with every stated day and season of the year a regulation observance, and with certain colors and forms certain associations, that they find themselves very much helped. Here is the point where ritualism—a system of symbolical images and high services—has a justifying ground and reason. The only criticism of it is, that men claim that it is divine, while other forms are human; whereas, it is the most utter of human inventions. It is the most absolutely artificial association of ideas in connection with things that ever was thought of. It is as far removed from divinity as any thing can possibly be. Not the nurse's stories by which she seeks to teach the child, are further removed from inspiration than are the ritualistic services of churches from being designed and appointed of God to accomplish a certain work. They are human services. They are perfectly permissible, and are, as I shall show, within a limited sphere, useful, or may become so; but they are in no sense divine.

Their fault, next to their arrogant claim to divinity, is, that they help the present want at the expense of the future. They tend to keep men children, and treat them all their lives long as children. They are the very devices of absolute governments, which, in order to make their subjects easy to be governed, keep them so low in intelligence and so low in capacity that they have not power to rise up and vex their rulers. They lower the tone of manhood, in order to make men manageable, under despotic governments; and under Christian governments they lower the tone of conscience and of the moral life, and fail to supply men with spiritual nourishment. In the earlier stages of religious experience, the eye, the ear, the taste, the

agination, fitly help those that can not help themselves. The mistake is, that they keep on helping them. It would be just as wise to keep a child in the spelling-book because spelling must precede reading, or to keep a child in children's dresses because they fit children, as to insist upon a man's confining himself to external religious observances because they are best adapted to the first steps of a Christian life. There is a brief period in the history of some persons, in which images, symbols, and services, devised with taste and imagination, inspire their inward life, and help them; but all such instrumentalities should be so graduated as to set men forward to that position in which they shall help themselves, and not rely upon help from without; in which they shall have their spiritual life supplied directly from God, and not be forever dependent upon its being supplied from some external source, through the senses.

If it were an infant arrangement, for certain kinds of beginnings, to be soon dropped, sending forward its subject to higher realms, no longer sensuous, there would be some justifying reason in it; but it is not so. And yet a claim is made for this system as one of eminent supernaturality—a system which is based on the senses, which feeds the soul through the senses, which does nothing except through the sensuous nature, and which attaches to forms of matter certain moral ideas or associations, and calls these imaginations supernatural. It claims to be more eminently supernatural than those systems which are founded on the original laws of nature, and upon habits of rational instruction; but it is in reality far less supernatural than they are, inasmuch as it only succeeds in substituting the imagination for supernaturality.

The great end of the Gospel is to make self-sustaining men; to take men at the point of animalism, or a little above it, and, by using all instruments and methods of instruction, carry them as rapidly as possible up to that state in which they shall live, not by the senses at all, but by the spirit; not by any thing lower than faith and hope and the inward vision of God. Every man should derive his food from this higher relation to God. Feed him through the body, rather than let him die; but do not keep him on food supplied through the senses. Carry him up so that higher mouths and nobler appetites shall be developed. Let the childhood state drop from him. Ritualistic instruction, in so far as it is good for any thing, is good for the childhood state; and all ritualistic instruction that is carried beyond that makes babies out of men.

The discouragement of all these is just the same in kind as that of the multitudes of followers who came after Christ. It tends to make men self-indulgent. It works in them and for them; but does not develop in them a self-reliant nature. It does not make them

masters of themselves, nor of their circumstances. It takes them as children, feeds them as children, and keeps them as children. Therefore, when they come to do any thing for themselves, they have no practical experience to guide them. They are like rich men's boys who have been dealt with so kindly and tenderly in the family, that they have grown up without having had any contact with the world, and without a knowledge of any trade or business; so that if the father fails, as happens ninety-nine times in a hundred, they are left without any means of support. The most worthless of all persons are these lily-handed boys who have been brought up without being taught to do any thing for themselves. We know this is so, and recognize it in social matters; but it is precisely what many churches attempt to do by men. They bring them into a church, where there is a priest to think for them, and pray for them, and preach for them; and all is done for them, so that if they are thrown out into the world where there is no priest, and no Sunday, and no church, and nobody to do any thing for them, they are helpless and miserable. Never having been taught to stand on their own feet, they cripple down at the first moment.

It is wise and proper in an enemy's country, to use forts to drill men in; but no man is fit for any thing, as a soldier, if he can not stand out on the open plain and take fight in a manly way. And we are perfectly willing that there shall be priests, and robes, and saints' days, and forms, and ceremonies, and various services, if men will only admit, while they are using them, that they were humanly devised, and that there is no more divinity in them than in any other happy hit in an educational scheme—than in the blackboards, the globes, the orrery, or any other apparatus of an academy or school. They are divine in the sense that God inspires all men in their higher faculties. And I have no objection to the things themselves. What I object to is, that they undertake to supplant the very fundamental idea of the Bible—namely, the forging of men out of weakness into strength, and out of childhood into manhood. This they can not do. They never did and never will do it.

Where men are so discouraged, they are precisely like those who came to Christ. The woman of Samaria said, in answer to his instruction, "Give me this water"—that is, the *living* water—"that I come not hither to draw." She did not want to draw the water, but wanted to have it drawn for her, all of it, and all the time. Doubtless many of the men who ate the loaves and fishes prayed with a will that part of the Lord's prayer which says, "Give us this day our daily bread." They did not want to earn their living, but wanted to be fed. And not a few go into the church to be fed through the senses. That which you get through the senses may be good enough for a start; but the quicker you leave the senses behind, the better. If you de-

pend upon them long, that is evidence that you are abusing and mis-using them.

3. Men suffer discouragements arising from the misconception of the relations of joy to the Christian life. They think while they are joyful that they are growing, and when they are not joyful that they are going behindhand. But pain is a far more growing element than joy. Sunshine is not more indispensable to harvests than rains and cloudy days. And in the Christian life the yoke and the burden are eminently profitable to men. If there be an impression that God is a God of joy, and that all those who are truly born into the Christian life become champagne-like, effervesce, as it were, then I do not wonder that men are discouraged. But I hold that, though the Christian life is triumphant and joyful, no mortal man can ever attain to the conditions which are prescribed as the ends of our being, by a mere course of joy.

Here is an old-fashioned sitting-room and kitchen, and an old-fashioned fire-place. On one side the old grandfather and grandmother sit serenely, and on the other side the father and mother, of a long winter evening. The children are scattered here and there about the room, and, following the example of their betters, they work; and they interlace work with play, occasionally touching the cradle to rock the babe. The fire crackles, and the flame roars; and when the log breaks in two and falls down, flocks of fiery birds rush up the chimney, and the imagination of the most unpoetic child is awakened by the scene. Oh! how joyful it is to have such a fire as this.

It was a year ago that the father and the boys, on the mountain-side, in the deep woods, cut that very log. The cold wind exercised them; and they exercised to defeat the wind. Great logs they hewed from the parent stock, and loaded on the sled; and these were drawn through the cumbering snow by the slow-moving oxen, and were stacked up in the door-yard. And then came the cutting and splitting with the heavy, sounding ax. And after a whole year, during which that wood has been more or less subject to this preparation, the winter comes, and the wood is reduced to flame and sparks. And I say that the history of this wood begins at the time when it is cut on the mountain-side, and goes on clear down to the period when it burns in the fire-place.

But there are many persons who want the wood without having to hew it. They want to sit by the great fire-place, in the midst of the family; but they do not want to go to the mountain-side and cut the timber, and haul it home, and render it fit for the fire-place. They do not even want the labor of bringing it into the house.

There are many who think that religion is an invitation to go into

the house and sit before a great fire that has been builded for them. Religion is an invitation to more than that. If it is an invitation to one thing, it is an invitation to the other. If it is an invitation to the flame and the spark, it is also an invitation to the felling, hauling, and preparing of the fuel. And is not this rational? Is not this the way to make true and wholesome natures? I ask you whether a man *is* a man that would sit by a fire all day? Is that your idea of manhood? Would you be such a man?—I mean outside of the church! You would in the church. There you would like to be tickled, and lifted up, and patted. There you would like to see visions, and have joys supernal, and all manner of purflings of poetry, and what not. It is right for you to wish these things; but are you willing to labor for the fuel without which they can not be had? Are you willing to go out into the world and procure the cause of that joy which it is right for you to have in the sanctuary? If not, then your idea of manhood must inevitably lead you to discouragement.

Whatever may be the case with priests here, God does not intend to have any body but men in Christ Jesus there. The church may be filled with those who are neither men nor women, who are neither freemen nor slaves, who are neuters; but there are no such beings in heaven. Any body that is saved will enter into the full proportion of manhood. In the heavenly church there will be vigor and use of the understanding; there will be richness in the moral sense; there will be vitality in the will; there will be energy in the action of all the parts of the mind; there will be men who can plan, execute, endure, and accomplish. And that church is nearest the heavenly church which brings men up with most of these qualities, or with these qualities the most fully developed. That religion is nearest the true idea which has the greatest tendency to develop these qualities. I do not revile joy; but I say to any body who wants it, Earn it, and then you shall be joyful. Do not follow the example of those who do nothing, and wait to be happy.

How generally is it the impression that religion is just like the capital which the father gives to his boy at twenty-one! A man hands his son ten thousand dollars, and says, "With this I set you up in business. Go and thrive." The son takes the money and goes and operates with it. And men seem to think, when God puts religion into their soul, that it is like money, and that he says to them, "This is your capital; go and work with it." But there is no such religion as that. A man may put yeast into a measure of meal; but God never puts religion into a man. Religion is nothing but the way in which men think, plan, act, and continue to act. We are not to be surprised if men are discouraged, whose conception of

religion is, that it is a joyful state; for all the experiences of wrestling and endurance, by which manhood is wrought out in men, give the lie to that notion.

4. There are discouragements arising from conflicts and rivalries between lawful secular occupations and religious emotions. Our worldly occupations and our religious life are only two names for one thing. They are parts of our life, and never should be separated. Our daily business should be a part of our daily religion, and our daily religion should also be a part of our daily business. When both of them are carried along together, they never interfere. We never should, therefore, antagonize them in our thoughts. We never should set them one over against the other, to watch and be jealous of each other. The spiritual element is to the practical what the dew, and rain, and sunlight are to the growing field of corn. In the closet we cleanse and inspire the soul; but in our business we use that strength which we have gained by this inspiring and cleansing. Our whole life is a religious life. The experiences of inspiration may be spiritual in the closet; but the real life of every man is that into which he puts his energy, his strength, his vitality, his power. We know that a man puts that into his trade, into his shop, into his studio, into his study, into the battle-field, or into the office. Wherever men are, there they ought to put their power of understanding, their power of sentiment, their power of feeling, their power of planning and execution. That is the thing for a Christian man to do. And the kind of power which he has, and the moral quality of it, depend upon the influence of the interior and invisible life.

The outward life is to the inward very much what the chaff is to the wheat. In the harvest-day the chaff is good for nothing; and so, when men are grown up, the nurse is good for nothing. But what would the baby come to, if it were not for the nurse? When the wheat is growing, the chaff is a bosom full of milk from which the little baby kernels suck their food; but when the wheat is grown, the chaff dries up, because its function is gone. And so the husk of corn—that stateliest grain that grows on the face of the globe—all through July and August is the provider of the food on which the kernels live; but when the corn is ripe, the husk is no longer of any use. And outside business in life, looked at in connection with the final results of Christian character, may seem very poor; it may be regarded as like chaff and husks; but as in the order of nature, chaff and husks feed the grain, so in the order of God's moral providence, the outside life helps the inside life.

How could a man be patient if there were not teasing children around him in the family, or teasing clerks or customers in the store, or teasing neighbors in the street? If every thing went smooth in

business and in social intercourse, what would a man have to sharpen himself on? When a man would strengthen his arm, he draws heavy weights in the gymnasium, or throws the javelin, or runs, or wrestles. He does things that are hard to do, and that makes him strong.

God says to men on the farm, in the store, on the ship, everywhere in life, "Be diligent in business, fervent in spirit." Those two things are put so near together in the Bible that nobody can get them apart. No wedge can drive them asunder. But for the most part men say, "My business is there, and my religion is here." They seek to divide them. When they go into the closet to pray, they feel, "I have had a vision of God and of heaven—oh! that I could keep it all day!" You would not do half so well in business if you kept it as you would if you lost it.

Do you suppose that when a man has said "Good-by" to his dear wife, and his chubby little children, that are more to him than the blood in his own veins, and gone to his shop, he feels that he must think of his family all day long, instead of thinking of wheels, and springs, and belts, and levers, and his business? If he undertakes to think of his wife and children, every time one of them comes up to his mind, a thread snaps, and he betrays his trust. It is enough that he has a latent love which lies like a bird on its nest, and hatches singing joys. He does not care if he does not think of them once during the whole day; for he knows that the fountain will burst out and bubble up when the evening comes.

Tell me that men work for money! So they do. Tell me that they engage in the rivalries of the street! So they do. But many men are goaded to dishonesty by the love which they bear to those whom they love at home, and not because they love money so much. Home is the fountain that inspires them. And yet you know how, in spite of the inspiration of a loving home, men forget, for the time being, that home, and all that it contains, in the struggle that they are making with the world, and only at intervals come back to the memory of that which is most dear to them. And that is enough.

Now, let a man have a vision of God and heaven. It does not follow that all day long he should go thinking of the catechism, and religion, and prayer. If a man has leisure, it is a blessed thing for him to sit down, as it were, under the shadow of a great religious truth, as at midday one sits down by a fountain to take his nooning; but do by God as you do by those that you know you love on earth. Believe that love is a unit, and that that part which is hidden, and which is the inspiring part, and which gives you strength for the other parts, is just as really a part of your religious life as any other,

and that, though it may not manifest itself in the sphere of duty and labor, it is no less influential.

Let no man say, then, "Oh! if I had not my store, I could be such a good Christian!" You would not be half so good a Christian as you are now. Let no man say, "Oh! if I had not my school; if I was a minister, and could choose my own hours, and read those blessed books of theology, (I guess you never read any of them!) how good I should be!" Do you, then, think that ministers are so much better than other people? They are men of like passions with their fellows. They are subject to pride. They are easily tempted to anger and jealousy. They are liable to faults of a thousand kinds. Having leisure to think about a religious life does not make men any better than working out their salvation in the sphere of labor to which they are called. A man can be a good Christian, and have a store or factory under his control, or an army on his hands. Whatever duty a man is called to, whether it be in the school, or in the shop, or in the mine, or on the ship, it is his business to be a Christian in the discharge of that duty. Wherever a man may be, his whole life should be animated by religion. A true man is not what he is in the prayer-meeting, nor what he is in the Sunday-school, nor what he is in his best moments, but what his average life is, in all his hours put together. This grand average tells where a man stands, and how much of a Christian he is. And it is this that leads to discouragement; because men think that if they are true Christians they ought to be in a hymn state, a psalm state, a prayer state, all the time. I do not think so. They ought to be in a state such that when, in the providence of God, it is fit that they should sing, they will be ready to sing; but you might as well say that a man ought to be in a state to dandle his babe every minute, as to say that a man should always be in an active religious state of mind.

The father is a surgeon, and has a very trying case. For an hour he has stood with a man's life trembling under his hand; and the difference of a thought, one way or the other, would have been the difference of the excision of an artery or a nerve; and, during all this time, his mind and body have been undergoing a severe strain; and do you say that, when he lays down his instruments, and the patient has been rolled upon the bed, he ought to go right out from the midst of blood, and scalpels, and saws, and sponges, and commence dandling his babe? Is there no fitness of times? Do you say that a man should run from one thing right to another, as if there were no such thing as perpendicular distances between them? How little common sense men have in religion! How wise men are in the adjustment of things outside of religion! and how foolish they are in the adjustment of things in religion!

I have heard men say that a man ought to live so as to be prepared, at any moment, to give up his account to God; and that he ought never to do any thing which would not be congruous with the tremendous scenes of the judgment-day. I hold the great truth that a man should always be prepared to die; but I do not think that truth is at all the same as to say that every one of the experiences which are proper to the earth-state would be congruous with a state transcendently different from the earth-state. Do you suppose that if a man was sick, and his physician had prescribed tartar emetic, and it had just begun to work, he would be in an eminent state in which to appear at the judgment-seat? Is there any sin in not being in such a state? There are many things that are proper to one condition, which would not be congruous with another condition. Any mode of criticism, therefore, which is based on the principle that we are to transfer things that are proper to one relation to another relation that is totally different; any mode of criticism which rubs out the interval, and the necessity of modification, is impertinent and absurd.

I saw a criticism published in the *Union*, and copied from *The Independent*, of my venerable and most excellent brother, Dr. Finney, on the meeting of the Congregational Union, held in Brooklyn, as being one of mirth, and of great social festivity and joy. He says, "Would any man, after seeing at that meeting the men who participated in it, go to them and ask them how he might be saved? Would any man, from what he heard there, be led to repent of his sins?"

When the mother, after the morning light has dawned, has waked her babe, and the little fellow has crept out of his crib, and she has stripped him bare, and put him in the bath; and when, after sporting in the water, (she looking on in a kind of angelic ecstasy,) he springs out of the tub, and runs, and she pursues the little wretch round and round the room, is any thing more beautiful! But suppose brother Finney, beholding the scene, should say, "Was there any thing in that woman's conduct which would lead a person to go to her to ask for knowledge as to how to save his soul?" Must not a man do any thing except that which would lead men to come to him for advice about the salvation of their souls? Is that the narrowness of criticism which we are to find in old men? I hold that this is not the spirit of the Bible. It is not common sense. It is not wise. I hold that religion permits, through an infinite scale, almost, graded duties, graded peculiarities, and graded proprieties. There are many things connected with our lower nature—our social and physical nature—which are perfectly proper, but which we would not think of putting along-side of our spiritual nature. There are a thousand

things which it is right for a man to do through the day, which would be very incongruous in that twilight-hour which afforded the first and last opportunity for a lover to breathe his love. There are some things that want separateness, that want a special place and time; and we do not think, because their intrusion, under certain circumstances, would be incongruous, that they are wrong.

There is wanting a large notion of the proprieties of a spiritual and religious life. There is a mistaken idea that a man's religion is that which he experiences when he thinks of God and heaven, and is in the closet, and in a spiritual state; that that is the whole of it; and that there is an antagonism between this and the outward life in which the man lives. But I hold that they are both one; that they are the two parts of the same thing; and that there ought to be no discouragement because your worldly life is very strong. I say, pursue it in the amplitude of its strength; but see to it that you have also a spiritual manhood from day to day, that shall enable you to control that worldly life, instead of being controlled by it. That is the way to live a true Christian life.

There is something that touches the imagination of people in the thought of a minister's dropping down dead in the pulpit; but I do not think I should be any nearer heaven if I died in my pulpit than if I died on my farm, or on a railroad car, or on a vessel at sea. Where the soldier is fighting his king's battle—that is the place for him to die. Whatever his posture may be—whether he is standing with uplifted hand to smite the enemy, or is reclining for repose—that is the place. Put on the harness that God has given you, and work up to your strength, and let the Master call you when he wants you. Work in the spirit of love, and hope, and faith, and trust. Know your immortality, and rejoice in it. Give your hand and your heart to the work which God's providence has appointed for you; and understand that that place is good enough to die in, which is good enough to work in; and that that work is good enough to die on, that is good enough to live on. I would not take away any sanctity from these higher states; but I would add sanctity to the lower elements of life.

5. A large element of discouragement arises in minds of fine temper, on account of the discrepancy which must always exist between ideality and practical reality. There will always be a chasm between duty and performance. The higher our conception of life is, the harder it will be to live as we ought to live. The higher our conception of justice is, the harder it will be to reach it. Therefore, there will always be a large valley of non-performance of known duty. The fact is, a person of a vivid imagination will conceive of an amount

of duty and a fineness of experience which it would be impossible, except by a tutoring of years and years, to meet.

Do not you suppose that Raphael's mind, before his hand was trained to paint, painted pictures that were infinitely more beautiful than any that his hand painted? Mr. Zundel (as he is not present, I will tell it) once said to me, "My tunes, when I think of them first, are a great deal better than they are after I have made them." That which imagination creates, the first conception, that part of the work which the mind performs, always overleaps the possibility of execution. And no man that has a finely tempered mind; no man that has a sense of what it is to be just, and true, and right, and noble, and generous, and magnanimous; no man that has a conception of the finer qualities of manhood, and judges himself by that conception—can attain to his ideal. Every such man will find that his performance lags far behind. No men are so apt to be discouraged as those who are living far up along the scale. They judge themselves by a high ideal of life. I would not have them discouraged finally; but it does not do any hurt for a man to be enough discouraged to keep down pride and vanity. Discouragement is a mephitic gas which, if long continued, strikes the vital parts, and destroys life; but a little lowering of the tone of a man's self-conceit, in this way, stands in the lieu of humility, and keeps him from being arrogant and over-weening.

Men are discouraged, frequently, from a perception of the weakness and unfruitfulness of their will-power—their power of executing what they mean to do. Men resolve, and do not accomplish. As a boy that hunts with an old gun that, when he cocks it, will remain cocked only as long as he holds his thumb on the trigger, gets out of patience; so many men get very much discouraged because they can not hold themselves to duty. There are many persons who in the morning mean the best things, and resolve the best things; but who at nightsay, "I have not done one of the things that I meant to do." The relation between the power of the will and the thing to be executed is different in different people. I have often said that moral stamina lay in the will more than anywhere else. The will is like a rudder. Some ships are very hard to steer, and some are very easy. Some you can hardly turn from their course, and some you can set about by the least touch of the wheel. So it is with men. And they are discouraged, usually, if they find it hard to direct their course aright, because they think it is owing to some wickedness in them. It may be that there is some wickedness in them; but, after all, there is a great difference between one man and another, in the power of carrying out a resolution. Some men never resolve any thing that they can not execute; and some men can never execute any thing

that they resolve. And these last say, "I am not sincere; I am a hypocrite. I promised God that if he would help me, I would do such and such things during the day; and I meant to; but I did not. And I do not dare to pray; I do not dare to tell God the same things over and over, while I continually give the lie to my words. I proposed right; but the first thing I knew, something whisked the whole thing out of my head. I was honest in my intentions; but something carried me in the wrong direction." And on account of this feebleness of will-power, many persons are discouraged. Nevertheless, their souls must be saved. They must go to heaven with the sailing apparatus which God has given them. And when the last keel has touched the heavenly shore, although the first and swiftest, that outran all the others, may be the best, and the next one may be the next best, and the next one may be the next best; yet the clumsiest old scow, that moved slowly and had to be steered bunglingly, if at last it does touch the shore, shall be welcome. And you must say, "Lord Jesus, I am here, and that is all." And he will say to you, "I had an errand to be performed by some one who should cross the stormy deep in just such a structure as this. That patience and persevering faith which you have manifested, I wanted worked out. You have accomplished the task which was set apart for you. It was the very thing that I appointed you for. Others have beaten you in speed, but there is no other that shall take your crown." Many of you will never come into those rapturous states which some Christians experience; but God will show you that there were problems to be wrought out by just such a temperament as yours, and by just such a position in life as yours. And he says to you, "Do not cast away your confidence, which has great reward in it."

Persevere, and work manfully, with weakness and temptation, in darkness and light, and you will reach your Heavenly Father soon. No father on earth was ever so lenient with the faults of his boy who wanted to do right, as God is with your faults, if you want to do right, and will try to do right. In a little time you will know that this is so.

Not to mention the other classes of discouragement, I remark, in closing, that behind and within all our personal labor is our God. We ought not to dismiss from our minds the sense of self-dependence which is quite necessary to us; but, on the other hand, no man should have the feeling, which almost inevitably leads to discouragement, that there is nothing else but himself. No man will ever reach heaven that does not himself strive; but no man will ever reach heaven simply through his own striving. There are two coörr-

dinate lives ; there is power within a power ; there is God in us ; and that is the secret of the power by which we are saved.

It looks as though the pointers of a watch kept time ; but is it the strength of the pointers that carries them round ? No. Down deep below there is the coiled spring that moves the wheel, and, in obedience, the pointers move and register the time. But suppose the pointers were taken off ? Then all the springs in the world though they might set the wheels playing round, would not indicate the time. The measuring power would be gone. Both of them—the spring and the pointers—must be concurrently adjusted in order to keep time.

It is God that is the mighty spring within us ; and it is we that on the great dial of time, are moving round in obedience to this, interior force. There is, behind our own will, and within our own purposes, the divine influence ; and this truth affords a ground whereon we may comfort ourselves in discouragement. Blessed is he who feels, while he is living a life of responsibility, that he is living a greater life in the sphere where God is. Blessed is the man who feels, while he is working out his own salvation with fear and trembling, that God is more responsible for his salvation than he is. Do you believe the best child that was ever born was half so anxious to grow up to an honorable manhood as his father and mother were to have him ? And do you suppose that the best Christian is so desirous to live a true Christian life as God is to have him ?

It is this vitalizing power of God everywhere—God in heaven ; God on earth ; God in nature ; God in society ; God in providence ; God in grace ; God in all the working of things—it is this that should be the unfailing resource of every man in times of despondency. What though you are weak ? He is strong enough. What though you are unworthy ? You are unworthy children in the hand of infinite Love. What though you be ignorant and unseeing ? God sees the end from the beginning. And when you said, “ Lord, I give my soul into thy care,” and he took it, he took it knowing how infirm it was. You never will spring one surprise upon God. You never will be worse than he suspected you would be. You never will disappoint him, so that he will say, “ If I had foreseen, I never would have taken you.” On earth, partners and friends disappoint each other ; but when Christ takes a man, he takes him with a perfect foresight. Naked and open are we before him with whom we have to do. “ Therefore,” the apostle says, “ let us come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.” We have a High-Priest that is touched with the feeling of our infirmities. He has been tempted in all points like as we are. Therefore he is able to succor those that are tempted.

Let your hope be in Christ. Let your trust be in God. And though your faith fail for a moment, like Peter's on the sea, make it up by holding out your hands to Christ, and saying, "Lord, save me, or I perish."

This, which is true of our individual salvation, is true of other relations in life. I would like another hour to show that teachers ought not to be discouraged, either for the individual members of their class, for the class, or for the school. I would like to show that ministers ought not to be discouraged, no matter what their work is; and that the same great sources of consolation, the same great laws of need and supply, which I have enumerated, apply to the sphere in which they labor. Parents ought not to be discouraged. Philanthropists ought not to be discouraged. No man that is attempting to do the work of God, no man that is attempting to mould the world according to the divine ideal, need to be discouraged. Greater are they that are for us than they that are against us. And if our eyes were touched of God, we should see the whole heaven to be filled with angels. All day and all night, invisible influences multiply. And the great tides above, of sweet influences, of inspiration, and of divine blessedness—the great aerial currents—are mightier than the gulf-stream and the invisible currents of the ocean. You stand in the midst of a system which has God for its originator; which has Jesus Christ for its companionship; which has the Holy Spirit for its executive. You stand in the midst of a transcendent night before which nature itself falls down humble and weak. Nay, strengthened, nature rises to serve God, who is its master, in you and around you. And they that trust in the Lord shall never be moved. Firmer than the mountains round about Jerusalem are the weakest who put their trust in Jehovah.

PRAYER BEFORE THE SERMON.*

ACCEPT, our heavenly Father, the vows which thy dear servants have been led to make by thy good leading Spirit. Thou hast sought out the wandering, and found them. Thou hast brought them back to the Shepherd and Bishop of their souls. Thou hast planted their feet at the beginning of the ways of righteousness; and though their steps may be feeble, and many enemies may lurk on either side, and they may have many a downfall, thou wilt not leave them nor forsake them. Thou wilt guide them through sickness, and infirmity, and temptations, and troubles. Thou wilt teach them, even as a mother teacheth her children. Thou wilt hold them up, even as the nurse holds the weakened steps of

* Immediately following the reception of members into the church.

the invalid. Thou wilt advance them from strength to strength, from hill-top to hill-top, until at last they shall be presented in Zion and before God, no more wet with tears, no more tried with temptations, no more harrowed by remorse or sorrow; but blessed with joys that shall never set. We thank thee for their salvation, and for all the hope that cheers them now; and we pray that thou wilt be, more than they thought, their God and their companion. And grant, we beseech of thee, that this church, receiving these members into its bosom, may be enriched by them, and strengthened.

Grant, we beseech of thee, that all the members of this church may grow in grace and in the knowledge of the Lord and Saviour Jesus Christ. We beseech of thee that thou wilt be with all that are present to-day, to listen to their prayers, whether of confession, or of thanksgiving, or of imploration. Forgive all those whose consciences plead for forgiveness. Strengthen those who in their conscious weakness look up to thee and implore help. Deliver those that are snared and can not extricate themselves. Be near to point the way of duty to those who are perplexed and are of a doubtful mind. Cheer those that are despondent, and reëncourage, as thou hast many times before, those who are almost persuaded to cast away their hope and abandon their Christian life. May none turn back. May none, having tasted the love of Christ, or begun to follow in his steps, be tempted by any discouragement or by any persuasion to turn back to the beggarly elements of this world. We pray that thou wilt bless all that would return thanks to thee for mercies received, upon whom thou hast through months and years shed down thy gracious bounties, and who feel the sovereign goodness of God in this hour in his sanctuary. O Lord! behold their hearts' offerings and the consecration which they make of their preserved and restored powers for thy future service. And we beseech of thee that the memory of thy goodness to us, and of thy mercies, may soften our hearts and inspire Christian honor, that we may become better servants of Him who is never weary of doing us good.

Bless, we pray thee, the young in this congregation. Inspire them with heroic ideals of true manhood in Christ Jesus. Deliver them from the snares and temptations which beset them. Open to them all a door of honorable usefulness, and grant that they may be strengthened to go in thereat and bear the burden and heat of the day as becomes the children of the living God.

We pray that thou wilt bless the household associated here, and carry the spirit of the sanctuary and the spirit of thy salvation into every dwelling.

Bless, we pray thee, all those present to-day who are strangers among us; and may they find such fellowship, such nearness to God, that they shall find, indeed, this to be an unexpected home and a delight to them.

May all thy people feel their brotherhood more and more. May all those vexing differences which have separated men pass away. May there be more and more of that forgiving spirit of love which shall unite thy people—not outwardly, but inwardly, and more blessedly.

And grant that thy kingdom may come, that thy will may be done in all the earth, that thy promises may be fulfilled, and that the whole earth may see thy salvation. We ask it for Christ's sake. *Amen.*

THE MANHATTAN

LIFE INSURANCE COMPANY,

Nos. 156 and 158 Broadway, New-York

OFFICERS.

H. STOKES, President.

C. Y. WEMPLE, Vice-President.

J. L. HALSEY, Secretary. S. N. STEBBINS, Actuary.

HENRY Y. WEMPLE, Assistant Secretary.

Annual Income nearly \$2,000,000.

IMPORTANT NEW FEATURE IN DIVIDENDS AND MODES OF INSURANCE.

SMALLEST RATIO OF MORTALITY.

EXPENSES LESS THAN ANY CASH COMPANY.

LIBERAL MODES OF PAYMENT OF PREMIUMS.

INSURERS RECEIVE THE LARGEST BONUS EVER GIVEN.

DIVIDENDS MADE ANNUALLY ON ALL PARTICIPATING POLICIES.

NO CLAIMS UNPAID.

ALL KINDS OF NON-FORFEITING LIFE AND ENDOWMENT POLICIES ISSUED.

POLICIES INCONTESTABLE.

LOANS MADE ON POLICIES.

ALL POLICIES AFTER THREE YEARS NON-FORFEITABLE.

The following are examples of the operations of the last dividend :

POLICIES ISSUED IN 1864, ONLY FOUR YEARS AGO.

Age at Issue.	Amount Insured.	Premium Paid.	Added to Policy.	Total amount of Policy.
40	\$10,000	\$1,280	\$3,572	\$13,572
35	8,000	1,092	2,848	10,848
30	7,500	708	2,708	10,208
25	7,000	571	2,505	9,505

This is an entirely new plan, originating with this Company, and gives insurers the largest return ever made by any Company in the same period.

A. DU BOIS, Medical Examiner, at office, 2 to 3 P.M.

H. G. PIFFARD, Assistant Medical Examiner, at office, 11 to 12 M.

A LIBERAL ARRANGEMENT WILL BE MADE WITH SOLICITORS for new business brought to the office.

LEWIS SPENCER & CO., General Agents, Cleveland, O.

GEORGE A. FRENCH, General Agent, Manchester, N. H.

J. MASON EVERETT, General Agent, Boston, Mass.

O. C. SHELDON, General Agent, Rochester, N. Y.

AGENTS WANTED!

FOR A

NEW AND VALUABLE HOUSEHOLD BOOK,

By CATHERINE E. BEECHER

and HARRIET BEECHER STOWE.

THE AMERICAN WOMAN'S HOME;

Or, Principles of Domestic Science.

Being a guide to the formation and maintenance of Economical, Healthful, Beautiful, and Christian Homes.

Well printed; profusely illustrated; handsomely bound. A work that will find its way into every household in the land. The names of the distinguished authoresses give confidence in the work. It is a *practical* book, made by *practical* housekeepers and skillful writers to meet a *practical* need. Agents are now making from \$20 to \$30 per day, and find it the easiest selling book now in the market, as it is needed by every family, and there is no competition of similar works or rival editions.

Sold only through Agents, by subscription. Exclusive territory and *liberal discounts* given.

Agents wanted in every town and county. Send for descriptive circular to

Price, Extra Cloth, \$2.50; Library Style, \$3.00.

J. B. FORD & CO., PUBLISHERS,

39 PARK ROW, NEW-YORK.

WHITEHOUSE & WAITE,

NOS. 281 and 283 FULTON STREET,

BROOKLYN,

Would inform their friends and patrons that they have the

MOST VARIED ASSORTMENT OF FINE

BOOTS AND SHOES

IN THE CITY,

FOR LADIES, MISSES, AND CHILDREN, MEN, YOUTHS,
AND BOYS,

AT THE LOWEST MARKET PRICES.

WHITEHOUSE & WAITE,

281 and 283 Fulton Street, Brooklyn, N. Y.

ROGERS & BRO.,

MANUFACTURERS OF

SILVER-PLATED GOODS.

ICE-PITCHERS,

Porcelaine lined, and every other Style of Lining.

203 BROADWAY,

NEW-YORK.

22-127

A reliable time-keeper is now an article of necessity to every one, and as such the Genuine Waltham Watches, with the late improvements, are superior to all others. We send single Watches by Express, with bill to collect on delivery, to any part of the country, at greatly reduced prices, and allow the purchaser to open the package and examine the Watch before paying, and if afterward it does not give satisfaction, we will exchange it or refund the money. Solid Silver Hunting Watches, \$18; Gold Hunting Watches, \$70. Every Watch warranted by special certificate from the American Watch Co. We send our Price List, which explains the different kinds, gives weight and quality of the cases, with prices of each to any address, post paid on application. Do not order a Watch till you have sent for a Price List, and when you write please state in what paper you saw this notice. Address in full, HOWARD & CO. Jewelers and Silversmiths, No. 619 Broadway, New York.

"PARTICIPATION INSURANCE."

The only system of Insurance under which a company's ability to pay its losses **KEEPS FULL PACE** with its increasing business, and consequent increasing liability to incur loss, without imposing any liability whatever upon the holders of its policies.

THE
Continental
INSURANCE COMPANY
No. 102 Broadway,
NEW-YORK.

STATEMENT OF JANUARY 1, 1869:

Cash Capital,	\$500,000 00
Surplus,	1,566,854 10
Cash Assets,	2,066,854 10

THE CONTINENTAL INSURANCE COMPANY insures against loss and damage by fire on all kinds of buildings, merchandise, household furniture, farm property, including stock, rents, leases, and all other insurable property, at REASONABLE RATES OF PREMIUM, ON the "PARTICIPATION" PLAN, dividing three-fourths of the profits to its customers in scrip bearing interest at six per cent. per annum, redeemable in cash in the order of its issue, as rapidly as the accumulation represented by the scrip exceeds the sum of \$500,000.

The Scrip issues of this Company for 1857, '58, '59, '60, '61, and '62 are now being redeemed in cash.

GEO. T. HOPE, PRESIDENT.

CYRUS PECK, SECRETARY.

H. H. LAMPORT, VICE-PREST.

A NEW AND VALUABLE

HOUSEHOLD BOOK,

BY

MISS CATHERINE E. BEECHER

AND

MRS. HARRIET BEECHER STOWE,


ENTITLED

THE AMERICAN WOMAN'S HOME;

OR,

Principles of Domestic Science:

BEING A GUIDE TO ECONOMICAL, HEALTHFUL, BEAUTIFUL, AND
CHRISTIAN HOMES.

 The book is replete with the latest and most authentic results of applied Science in the Construction and Maintenance of desirable Family Abodes, attention being given to Ventilation, Heating, Furnishing, Decoration, and General Housekeeping, as well as the original planning and arrangement of houses, the care of Personal Health, wholesome Food and Drinks, Clothing, Cleanliness, Economy of Time and Expenses, Management of Servants and of Children, Home Amusements and Duties, and, in short, to the entire circle of Domestic Economy: the whole being freely and judiciously illustrated. A book that will find its way into every household in the land.

 SOLD ONLY THROUGH AGENTS, BY SUBSCRIPTION

Agents desiring territory should apply at once to

J. B. FORD & CO.,

39 Park Row, New-York.

J. B. Ford & Co's Publications,
39 Park Row, New-York.

HENRY WARD BEECHER'S SERMONS. "PLYMOUTH PULPIT"

IS PUBLISHED WEEKLY,

Containing the current series of Mr. BEECHER'S Sermons, commencing with the Sermon of Sunday, September 20th. 1868.

A neat octavo pamphlet, carefully printed and suitable for binding. Price, ten cents; per year, \$3; half-year, \$1.75. Subscriptions received by the undersigned. Any single sermon can be had in quantities at special rates. The trade supplied by the American News Company.

In order to facilitate constant cleanliness and security in keeping the numbers of **PLYMOUTH PULPIT** for binding, the Publishers will send by mail *Conant's Patent Covers*, which form a perfect protection for one or for fifty numbers, varying uniformly with what is put into them. Single covers, 50 cents, postpaid. Special rates to Dealers.

RECOLLECTIONS OF A BUSY LIFE.

BY

HORACE GREELEY.

In one elegant octavo volume of over 600 pages, well printed on fine paper, and illustrated with an admirable Portrait on Steel of Mr. GREELEY, with Pictures of his various Homes, his Farm, etc., etc., together with a beautiful Portrait of MARGARET FULLER, engraved by LINTON. Price, Extra Cloth, \$3.50; Sheep, \$4.50; Half Morocco, \$5; Half Calf, elegant, \$6.

MR. GREELEY has said of it: "I shall never write any thing else into which I shall put so much of *myself*, my experiences, notions, convictions, and modes of thought, as these RECOLLECTIONS. I give, with small reserve, my mental history." The book embraces views of early New-England settlement, the author's own youthful life, education, apprenticeship, adventures, professional and political reminiscences, experience in Congress, newspaper life in New-York, and much useful talk about farms and farming. It is a peculiarly entertaining and valuable work—a look behind the scenes during an important period of the country's history.

Single Copies mailed, postpaid, on receipt of price.

LIFE OF JESUS, THE CHRIST.

BY

HENRY WARD BEECHER.

The Publishers of this forthcoming Work wish to say, in answer to many inquiries, that it is to be issued in two styles; one, a full octavo volume, of about 600 pages, illustrated with four superb maps, constructed expressly for this work from the very latest data, and engraved on copper and stone, by COLTON; also with a frontispiece, "Head of Christ," restored, painted, and engraved on steel by the famous American engraver, Wm. D. MANHATT, from a photograph of Leonardo Da Vinci's rapidly decaying masterpiece in Milan, "The Last Supper;" and with a beautiful Steel-plate Title-page, containing a Vignette of Bethlehem. The other style will be in Royal Octavo size, richly illustrated. It will contain the Frontispiece, title-page, and maps mentioned above, a series of 20 large full-page wood engravings, and from 50 to 75 smaller cuts printed in the text. The whole series are from new and original drawings never before published, having been designed expressly for this work from sketches taken directly from the scenes represented. They are a new and full illustration of localities, people, and customs among the scenes of Our Lord's earthly labors, and as artistic productions are believed to be superior to any thing before published on that subject. They are engraved by W. J. LINTON, the celebrated English wood-engraver, now resident in New-York, and his brother, H. D. LINTON, equally well known in Paris.

The maps were constructed, and the illustrations designed, by A. L. RAWSON, an artist long resident in the Holy Land, and thoroughly conversant with its features. The drawings on wood are from the artistic pencil of HARRY FENN.

Concerning the date of publication, more particular advertisement will be given through the newspaper press in due time.

JAMES McMURRAY,
Practical Watchmaker,

MANUFACTURING JEWELER,
and Silversmith,

315 FULTON STREET,
(NEARLY OPI SITE PIERREPONT ST.,)
BROOKLYN,

Would respectfully direct attention to his
extensive Stock of

Fine Watches, Rich Jewelry,

STERLING SILVERWARE,

ETC., ETC., ETC.,

Which for variety, elegance of design,
and fineness of quality can not be sur-
passed in this city.

44-26w

O'KEEFE'S
LARGE

Winter-head Lettuce.

Messrs. M. O'KEEFE, SON & Co., the well-
known and reliable Seed Importers, Grow-
ers, and Florists, Rochester, N. Y., having
grown and thoroughly tested this new
variety for the past three years, now offer
it to the public as a **fine and valuable**
acquisition for both the market and private
garden, as it is ready for use fully

THREE WEEKS EARLIER

than any other variety of Lettuce, except
that grown under glass. *It will stand the
winter without protection in the coldest of our
northern climates.* It forms very large, solid,
exceedingly tender, greenish yellow heads,
the outside leaves being of a brownish tinge.
Orders for Seed will be received now, to be
filled by mail, in sealed packages, at 50 cts.
each, and can only be had **genuine and
true** at their establishment. Order imme-
diately of

M. O'KEEFE, SON & CO.,
Rochester, N. Y.

44-27w

WASHINGTON LIFE INSURANCE CO.,

155 BROADWAY, NEW-YORK.

CYRUS CURTISS, PRESIDENT.

WILLIAM HAXTON, SECRETARY.

DR. B. W. MCCREARY, MEDICAL EXAMINER.

W. A. BREWER, JR., VICE-PRESIDENT.

CYRUS MUNN, ASSISTANT SECRETARY.

JAMES WILLSON, Special Agent and Attorney.

Incorporated 1860. Charter Perpetual.

CASH ASSETS, \$2,000,000,

INCREASING MORE THAN TWO THOUSAND DOLLARS PER DAY

ABOVE ALL LOSSES AND EXPENSES.

The Assets of the WASHINGTON are securely invested in Bonds and Mortgages, and United States
Stocks, in compliance with the laws of the State of New-York.

THE WASHINGTON IS PURELY MUTUAL, and divides its profits among its policy-holders
only.

Cash Dividends on "Contribution Plan" are made and paid annually at the end of the *first and
every year*, and applied to increase the amount of insurance, or, as cash in payment of premiums, at
the option of the insured.

That the WASHINGTON is a great *Public Favorite* will be seen from the fact that the business of the
past year shows a greater increase over that of the preceding year than that of any other Cash Com-
pany, while the business of the best note companies actually fell off in 1867.

With Policies and Dividends non-forfeitable, with unsurpassed accommodations to Policy-holders,
with stability thoroughly tested during the past eight years, the WASHINGTON stands unrivalled in its
advantages.

12-18w

TIFFANY & CO.,

550 and 552 Broadway, New-York,

Importers and Dealers in

**Diamonds, Precious Stones, Fine Jewelry, Watches, Clocks,
Bronzes,**

And every variety of Paris, London, and Vienna FANCY GOODS, English and
American PLATED WARE, and Sheffield TABLE CUTLERY.

MANUFACTURERS OF

**Bronze Gas Fixtures,
Plated Ware, and
Sterling Silver Ware.**

Tiffany & Co.'s stock of the above-mentioned articles is the most extensive and
complete assortment to be found in the United States.

The price of each article is marked upon it in plain figures, from which no
deviation will be made. This, of itself, is a guarantee that the prices are as low
as those of any other house dealing in goods of same quality.

A visit to their establishment does not in the least necessitate a purchase.

1-26w

House in Paris : TIFFANY, REED & CO.

Peculiar Charms of the Bradbury Piano.

ITS ADAPTATION TO THE HUMAN VOICE, as an accompaniment, owing to its peculiar,
sympathetic, mellow, yet rich and powerful tone, and singing qualities.

From personal acquaintance with this firm, we can indorse them as worthy of
the fullest confidence of the public. We are using the Bradbury Pianos in our families,
and they give entire satisfaction.

Persons at a distance need feel no hesitation in sending for their illustrated price-
list, and ordering from it, or to order second-hand Pianos. They are reliable.

Mrs. U. S. GRANT, Executive Mansion, Washing-
ton, D. C.

Chief-Justice S. P. CHASE, Washington, D. C.

Vice-Admiral D. D. PORTER, Annapolis, Md.

Commander N. B. HARRISON, Annapolis, Md.

Hon. COLUMBUS DELANO, Washington, D. C.

M. SIMPSON, Bishop M. E. Church, Philadelphia.

E. S. JAMES, Bishop M. E. Church, New-York.

ED. THOMSON, Bishop M. E. Church, Illinois.

ALVIN KINGSLEY, Bishop, Cleveland, O.

Rev. DANIEL CURRY, Ed. Christian Advocate.

Dr. DE PUY, Assistant-Editor Christian Advocate.

Dr. JOSEPH CUMMINGS, President Western Uni-
versity, Middletown, Ct.

Dr. REED, Editor Chicago Christian Advocate.

T. S. ARTHUR, Philadelphia.

Rev. GEORGE LANSING TAYLOR.

DAN'L WISE, Editor Sunday-School Advocate.

THEODORE TILTON, Editor Independent.

D. D. LORE, Editor Northern Advocate.

ROBERT BONNER, New-York Ledger.

Rev. ALFRED COOKMAN, Wilmington, Del.

Rev. J. COOKMAN, Pastor Bedford Street M. E.
Church, New-York.

Rev. D. P. KIDDER, Garret Biblical Institute,
Evanston, Ill.

W. G. FISHER, Prof. Music, Girard Coll., Phila.


Rev. A. J. KYNETT, D.D., Corresponding Secretary
Church Extension.

Rev. N. B. RIDGWAY, St. Paul's M. E. Church,
New-York.

Dr. RAYMOND, Garret Biblical Institute, Ill.

The best manufactured; warranted for six years. Pianos to let, and rent applied
if purchased; monthly instalments received for the same. Old Pianos taken in ex-
change; cash paid for the same. Second-hand Pianos, at great bargains from \$50 to
\$200. Pianos tuned and repaired.

Organs and Melodeons to Sabbath-Schools and Churches supplied at a liberal dis-
count. Send for illustrated price-list.

 **A Liberal Discount to Clergymen and Teachers.**

FREEBORN GARRETSON SMITH & CO.,

Late Supt. and Successor to Wm. B. Bradbury,

F. G. SMITH,
H. T. MCCOWN.

427 Broome Street, New-York.

HOME

LIFE INSURANCE COMPANY,

258 BROADWAY, NEW-YORK.

ASSETS, TWO MILLION DOLLARS. 10,000 MEMBERS.

This Company does not present "greater advantages to its Policy-Holders than any other company in the country." But for every feature which an intelligent and careful man would desire to examine before choosing a company to be the depository of the fund designed for his loved ones when he has left them, the HOME will compare favorably with any other,

BECAUSE:

Its Directors are among the first men for character and wealth in the country.

Its assets are as large compared with actual liabilities as the oldest and best company in existence.

Its membership is as *carefully selected* as that of any company

It is a mutual company, with the important addition that its directors are all *personally* interested in its affairs, and it treats all its members with **EQUAL JUSTICE AND LIBERALITY.**

Its Policies are all non-forfeiting in the best practicable sense.

Its assured are not confined to certain degrees of latitude or longitude, but are free to travel and reside where they please.

Its profits or surplus earnings are carefully ascertained annually, and **DIVIDED** to its members in exact proportion to their contributions thereto.

Its members are never required to pay more than two thirds of the premium, the balance remaining as a permanent loan (without notes) to be paid by the dividends.

Its funds are kept securely invested in the most unexceptionable and reliable form.

Its expenses are kept as **LOW** as the real interests of its members will permit; not one dollar expended recklessly.

It pays every honest claim on its funds with the utmost promptitude.

It resists every attempt to rob its members by dishonest claims, or blackmailing pretenses.

For further reasons, see Pamphlet and Circular, which will be sent by mail to any address if requested.

OFFICERS:

VALTER S. GRIFFITH, President.

ISAAC FROTHINGHAM, Treasurer.

GEORGE C. RIPLEY, Secretary.

WILLIAM J. COFFIN, Cashier

1-26w

AGENTS WANTED.

THE

Archer & Pancoast

MANUFACTURING COMPANY.

MANUFACTORY AND WAREROOMS,

9, 11, 13 MERCER STREET,

NEW-YORK.

MANUFACTURERS OF

GAS FIXTURES,

Coal Oil Lamps, Chandeliers, etc.,

OF EVERY DESCRIPTION.

N. B.—Designs for special purposes—such as PUBLIC HALLS, MEDIEVAL, and ARCHITECTURAL CHURCH FIXTURES—ECCLESIASTICAL EMBLEMS—MASONIC LODGES, etc.,—submitted on short notice.

BROOKLYN OFFICE

FOR

WHEELER & WILSON'S

Sewing-Machines,

332, 334, 336, & 338 Fulton St.

From a "Star" Paper, (in *The Independent*.) By
the Rev. HENRY WARD BEECHER.

"Then came the conviction, for the first time, that sewing was conquered and vanquished! Long sheets, entering the fatal pass, streamed through, and came out hemmed, in a ridiculously short time. An hour's work was done up before your eyes in one minute. A shirt was set in, of such dimensions, that (we call Baron Munchausen to witness!) a man could not get round it by fair walking, in less than—well, in some time! It streamed through the all-puncturing Wheeler & Wilson about as soon as a good-sized flag, being hoisted, would unroll and flow out to the wind. A bundle of linen took its turn, and came forth a collar, a handkerchief, a cap. There goes in a piece of cloth!—there comes out a shirt! We were bewildered. Not much was done for some hours in that house but gaze and wonder. We mistake. A good deal more was done, and done more effectually, than had ever been done in ten times the time before! What heaps of towels—what piles of sheets—what bedfuls of small trumpery—what bureaus full of fine trash—what carpet-littering stacks of unmentionable matters that make up the cloth inventory of household wealth!

"Now, sewing is the family amusement. Our Wheeler & Wilson is played on a great deal more than our piano—and is the cause, too, of more real music than is ever got out of that instrument; for two canary birds, perched on either side of the book-case, understand the first click of the Sewing-Machine to be a challenge, and while the machine sings *staccato*, they warble *ad libitum*, and between the *solfeggio* of the one and the *cantabile* of the other, we go crazy."

We respectfully call the attention of the public to the recent improvements in the wonderful Wheeler & Wilson Machine. They make its superiority still more apparent. Send for a circular.

CRAIGE & CO.,

Agents.

THE N. Y.

Sewing-Machine
EMPORIUM,

744 BROADWAY, cor. Astor Place,

UP STAIRS.

(Established in 1860 by V. W. Wickes.)

W. R. PATTERSON & CO., Proprietors.

This Establishment is designed to supply every want connected with the use of Sewing-Machines.

Machines of all the approved makes are kept on hand, or furnished to order. They are sold at the Manufacturer's prices, with all their guarantees. Purchasers have here the advantage of seeing and testing all kinds together, and are thereby enabled to choose the Machine best adapted to their wants. They have also the privilege, if not suited in their first choice, of exchanging for any other kind. Full instructions are given gratuitously.

Machines are also Rented by the Day, Week, or Month, either with or without the privilege of purchasing, which gives an opportunity to test them thoroughly before buying.

We also deal in SECOND-HAND Machines—Buying, Selling, Exchanging, etc. Old Machines are Cleaned, Adjusted, and Modernized, and supplied with all the Tools, Fixtures and Attachments required in their use. Needles, Thread, Oil, Soap, etc., of the best quality, are kept constantly on hand, and sold at the lowest prices.

Operators, with or without Machines, are sent into Families; and Machine Stitching of all kinds is done at the EMPORIUM.

The establishment is complete in its arrangements, and possesses, under the new management, superior facilities for conducting the business. Every effort will be made to please those who favor us with their patronage.

In dealing with this establishment you have this advantage:

YOU CAN

EXCHANGE

FOR ANY OTHER MAKE

If your first choice should prove
NOT SATISFACTORY.

Machines sent to all parts of the country, and guaranteed to suit.

Full information as to prices, terms, etc., given to all who send address, stating the kind of work they wish to do.